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ized by the Department of Education; but no pupil shall be required to take part in any religious exercises objected to by his parent or guardian." Sectarianism in the schools is definitely forbidden, and provision is made that "no pupil in a public school shall be required to read or study in or from any religious book objected to by his parent or guardian." Thus, provision for religious education is actually operative, inasmuch as the last report issued by the Minister of Education states that 45.87 per cent of the schools used the authorized Scripture selections, 70.94 per cent used the Bible, and 94.61 per cent were opened and closed with prayer. The second provision

is that the school is expected definitely to provide for the moral education of the pupils. Recently the provision has been put into more active use by the preparation of a series of books known as "The Golden Rule Books." The third provision is an attempt to correlate the work of the school with that of the church. In this connection an effort is made to parallel the "International Uniform Sunday-School Lessons" with the daily readings. Clergymen are made official visitors to the schools of their communities, and another clause allows the clergyman to give religious instruction in the school building after school hours to the pupils of his own denomination.

CHURCH EFFICIENCY

American Democracy and the Modern Church

In the *American Journal of Sociology*, January, an article by Professor Allan Hoben appeared under the title given above. The church is observed from a twofold point of view: it is considered as it looks out upon the community and is surveyed as the community looks in upon it.

In surveying the church from the point of view of the community an effort is made to face the question: If, from the viewpoint of democracy, the church is a public utility, collecting large sums of money and aiming to render services from which the state deliberately refrains, has the state the right to demand anything by way of the standardization or efficiency of those services and to expect a wise and reasonable use of the money solicited from the citizens? Obviously Professor Hoben, who raises this question, is trying to see the church as the state sees it, and this requires that the community be regarded as the primary concern and the church as her servant. This approach brings the writer face to face with two important questions. The qualification of the professional ministrant of reli-

gion is a matter of considerable importance, but it is more than apparent that social control remains incoherent at this point. It does not appear clear why this incoherence should be sustained, but the opinion is held that any tampering with "liberty of soul" would result in more harm than good. The significant suggestion is made, however, that the higher interests of the community, which might be served by combined action for education, recreational and civic improvement, are usually neglected because of the heavy tax for the maintenance of superfluous churches and because these serve to keep people of good-will apart. Side by side with this suggestion should be placed the statement of fact that practically the only international strands holding in the warrent world of today are those of the Red Cross and of the equally valiant service of the Young Men's Christian Association with the armies and in the prison camps of Europe. These latter matters indicate what the author has in mind when he considers sectarianism to be an impediment to social action. The conclusions which Professor Hoben reaches is that democracy fosters the church because it believes that

an organization whose selective principle is the teaching of Jesus provides the greatest likelihood that the highest life-values available in any society will be demonstrated.

When the author discusses the American democracy from the point of view of the church confronting its task, he has a variety of thoughtful things to say. The obligation of the church to appreciate the social conditions of the community is pressed. The view is taken that democracy rightly expects the church to make plain to all men her redemptive principle, her formula for a perfect society. If the church is not to fail in this critical issue, she will need to give at least as much attention to the understanding of society as she gives to her sacred books and her inherited doctrines. With similar pointedness the writer discusses such questions as the interrelation of church and state, criminal classes, health interests, sociability, and architecture. And in the closing paragraph it is made clear that in face of the many demands which are being made upon the church nothing can take the place of righteousness.

American Christianity in European War Relief

One of the comforting features in connection with America and its relation to the war in Europe is the way the Christian spirit of service and succor has expressed itself through many and varied avenues. Thirty-five million at least of the hundred million Americans have been reached by the appeal sent through 80,000 posters to 18,000,000 church members by the Federal Council of the Churches of Christ in America. Pope Benedict through Cardinal Gibbons has appealed to the sixteen million Roman Catholics in this country in behalf of the war sufferers. From the President have come proclamations calling the attention of the country as a whole to the need of help. Even chain letters have been utilized, one of them raising enough to send an ambu-

lance over to France. The head of the Commission for Relief in Belgium is Herbert C. Hoover, an American mining engineer, and out of the sum of \$23,503,771 collected by the commission from the entire world \$18,747,138 came from America. The printed lists of war-relief societies in the United States shows an aggregate of 110, and covers Armenian, Belgian, British, French, Italian, Luthuanian, Persian, Polish, and Russian, besides eleven German and Austrian societies under Teutonic management. A war-relief clearing-house formed in New York in March, 1915, by December, 1916, had received \$1,000,000 in cash and had forwarded 57,000 cases of relief supplies costing, at a conservative estimate, not less than \$4,000,000. The American Red Cross since August, 1914, had sent abroad over four hundred surgeons, nurses, and sanitary workers. By December 1, 1916, it had collected approximately \$2,430,000, and had shipped to Europe \$1,537,911 worth of supplies of its own and other relief organizations, a total of 347 shipments, or 47,241 packages. It is incorporated by an act of Congress and is strictly neutral in all its activities. Paderewski and his Polish compatriots have raised over a million dollars for the relief of war sufferers, this being supplemented by a million dollars from the Rockefeller Foundation. For Armenian and Syrian relief, also with assistance from the Rockefeller Foundation, the sum of \$2,500,000 has been raised. The total appropriation of the Rockefeller War-Relief Commission up to December, 1916, was about \$4,000,000. The work of the American Ambulance Field Service on the Continent has attracted universal attention by the efficiency of its service and the self-sacrificing spirit of its members. Since the beginning of the war it has carried over 700,000 wounded. Sixteen times its sections and section-leaders have received special mention for efficient and valuable services. The Croix de Guerre for bravery

has been awarded to fifty-four and the Médaille Militaire to two of the men. Three have been killed in the service. Mrs. Vanderbilt, in *Harper's* for January, tells of trying to find the grave of a member of Section Sanitaire Américaine No. 3 at Pont-à-Mousson. She thus describes the kind of men who make up the Ambulance Service:

More than fifty American universities and colleges have been represented in the field service, and the type was well disclosed in the men stretched around me on the grass that afternoon. They were from all parts of America and included graduates of some six universities or colleges. It was hard, of course, to get them to talk about anything so self-revealing as why they were doing ambulance work at the front, but I do not believe that a sense of adventure was the impelling motive in most instances. They did not look like the soldier of fortune who gives his loyalty lightly to any cause. And Mr. Andrews says that the records of the men in field service, as on file at headquarters in Paris, bear out this statement. They are men who have been leaders at college or who have made a good start in business, in law, or engineering.

Mr. A. Piatt Andrew is inspector-general of the American Ambulance Field Service. Ian Hay in his latest book, *Getting Together*, an advance notice of which appeared in the *Outlook*, February 7, writes:

At the outbreak of the war Harvard University put down ten thousand dollars to equip and staff the American Ambulance Hospital in Paris. Then in June, 1915, Harvard took over a British base hospital with thirty-two surgeons and seventy-five nurses. This hospital has been served by Harvard folk ever since; they go out and serve for three months at a time.

Besides all the foregoing, different American clubs, eighty in number, have arranged a monthly scheme of collections from members, which up to the present has brought in over eighty thousand dollars for relief work. Such an expression of the spirit of Christianity by the American people gives

rise to gratitude on the part of those who have at heart the religion of Jesus Christ in its social aspects. The total contributions from America for war relief are up to date in the neighborhood of forty million dollars.

The Church in Transition

The *Watchman-Examiner* (February 1) has some things to say under the title given above. First, it is observed that great changes have taken place in the churches during the past fifteen years. A widened vision of the churches has been accompanied by an advance, both extensive and intensive, along three lines especially: (1) Social service—"the ethical and spiritual duty of a church to society as such." In this has been the chief emphasis. (2) Graded Bible study and mission study. In these there has been much advance in both content and method. (3) Improved systems of finance both for missions and for current expenses.

During this period one word has stood well to the front, viz., "efficiency." Both the church and the world are trying to measure everything pertaining to the church in terms of this word. There is much insistence that certain standards shall be employed by which the efficiency of the church may be ascertained. Herein lies a great danger. It is suggestive and attractive to think of the church as a great piece of perfect machinery. It should be such, but the fire box must not be overlooked and the source of power must not be forgotten. As to the church, a perfect organization is not the highest good. Neither is it the most fundamental problem or the greatest concern. The real situation may be seen in the recent striking words of John R. Mott:

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God

are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation.

While we are attempting to make a re-valuation of our life-interests and a readjustment of our forces and ministry to the needs of the world, it is well to keep in mind that a highly organized church does not mean necessarily an efficient church. It may mean an impotent church. Let us make sure that the channels which lead to the source of power are kept open. Out of the right adjustment of the very best machinery and unfailing power will come the really efficient church.

The Church's Stake in the Industrial Question

In the same issue of the *Watchman-Examiner* Samuel Zane Batten, D.D., discusses the subject named above. The industrial order "is the human means in and through which God's will is done in giving man daily bread. This is all the justification necessary for the church's interest in industrial questions." Of this interest, however, there are many aspects. The church is not here to teach economics and sociology or to become a framer of industrial programs. But it does have to do with the principles underlying social and economic life. Certainly the church should give the great fundamental principles of the kingdom a clear sense of direction in social thought and effort, and should thereby hearten men to seek the justice of God in human society.

The progress and prosperity of the church have an economic basis and are vitally related to the social problem. The family and the church today are threatened in more ways than one by the present industrial system. "The great industries are more and more being concentrated in management and control." In these the worker has no part. So industrial class distinctions are becoming more accentuated. The worker has little to stimulate his effort to own his

own home. As a result there is growing among us "an industrial proletariat without possessions, without a fixed home, without any real stake in the community." This impermanence of residence prevents the family from becoming rooted in either the church or the community. Furthermore, as the number of home owners decreases and the number of tenant families increases the church declines. This is true either in the country or in the city.

Again, class consciousness separates employers and employees, and the latter drift away from the church. We cannot but be aware of the prevalent alienation of masses of people, especially wage-workers, from the church. The membership of many city churches cannot claim among their number a single industrial worker. Some attempts have been made to solve this problem by establishing workingmen's churches. This contributes nothing to break down class consciousness and makes the problem only the more difficult. The existing industrial system is based upon competition as the final principle of action. With a few notable exceptions the only relation between employers and employees is "a cash nexus." Each group looks out for its own interests and resists the claims of the other. Each group suspects the other. Their relations are depersonalized. "We can hardly expect men who are competitors all the week in industry to be brothers in church on Sunday. They must be brothers everywhere or they will be brothers nowhere." There is only one way out of this unhappy state of affairs. Industrial competition must be dethroned and industrial brotherhood enthroned. The class church is not a Christian church at all. The economic world must be changed from a competitive to a co-partnership basis.

Then, too, human life is involved. The present industrial order leaves little opportunity for attention to the higher interests of the soul. The church must seek to

change the conditions which make the religious life so difficult. The redemption of the industrial order should have a place in the Christian program just as surely as the prayer for daily bread has a place in the Christian's prayer. The church has a stake in everything that concerns man. It was so with Jesus Christ.

The Efficiency Test in Church Activities

This is the subject of an interesting chapter in Paul Moore Strayer's book, *The Reconstruction of the Church*. We here indicate a few of the significant things said by him.

Efficiency as a science is modern. It is now being applied vigorously to business and in a small way to political government. It is also being used in connection with the church, and here there is much confusion between the terms "efficiency" and "success." We have not yet come to realize fully that a church may be successful, in a sense, without being efficient. Much of the confusion comes because of the difficulty of arriving at the unit of efficiency in the church. In a factory it is quite different. There the unit of efficiency may be determined with definiteness. The church may make much noise, be overloaded with attractive statistics, and yet be very much lacking in social efficiency. The gospel tests of efficiency are: "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." Again, the fact that the workers are for the most part volunteer and unskilled makes the efficiency test more difficult. In industry the workers are picked and paid and their efforts are under control. In the church all depends on the willingness of the people to co-operate.

The efficient church must clearly realize its function and direct all of its operations

accordingly. It exists for training in manhood and womanhood and for the promotion of the welfare of the community. It must discover and use the particular modes of operation that are best adapted to secure these ends. No fixed program can be applied alike to all communities. Each church must formulate its own program in keeping with the needs of its own community. A revision of our whole idea of "church work" is necessary to apply the efficiency test fundamentally. The church needs to be taught that it is a *missionary enterprise*. For too many religion has become a gratification rather than a sacrifice.

The efficient church cannot spend all its power on keeping its machinery going. It must have some reserve power with which to work upon the raw materials. A Christian church exists, not for itself, but for the community. It gives its life, and thereby finds its life. To be effective it must be well organized. It must be submitted to the same standards as any other enterprise. Every organization within the church, or promoted by the church, must meet the test of efficiency. "Any meeting or organization in the church which requires more energy to keep it going than it contributes life and power to the church is uneconomic and should be abolished." This may necessitate the elimination of some traditional forms of church activity, but usefulness, not antiquity, is the test. The societies of many churches are "like water-tight compartments, which keep it afloat, but urge it on to no port." There should be an efficiency exhibit in every church. On the basis of this as related to the community a constructive program for community service should be agreed upon. Then with energy and enthusiasm this program should be carried forward to full realization.